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A
SERMON

Preach'd

January 31st. 17¹⁴/₁₅.

B Y

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D. D. *K*

Rector of St. Andrew's Holborn.

L O N D O N :

Printed by D. Brown near Fleet-Street. 1715.



T H E

P R E F A C E.

TH E Reader need not to be told the Occasion of the Doctor's preaching this Sermon, since every one knows that the 31st, of January, was observ'd as the Anniversary of the Royal Martydom of King Charles I.

This solemn Day being set apart by publick Authority, my Friend, who favour'd me with the following Notes, being one of the Doctor's Parishioners, thought himself oblig'd to attend his Ministry on this Day, at his own Parish Church. As

The PREFACE.

As he expected the Performance to be extraordinary, he had the Curiosity to take the cheif Heads, and most remarkable Passages of the Sermon in Short-Hand.

But the Reader ought to know, that on the 31th of January, some of the Doctor's Audience (who attended so much to the Writer, that they were not influenci'd by that healing Christian Discourse deliver'd by the Preacher) did in a very rude Manner insult my Friend, for taking Notes of his Sermon. They reproch'd him with the odious Names of Whig, Fanatick, and Presbyterian, and had not the Doctor interpos'd his good Offices

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Offices, and rescu'd him from the Perils of the Brethren, he wou'd certainly have been worse treated by the mob of the Church, for carrying of his Notes, than if he had run away with the Service-Book, or Surplice; for they said, It was more Criminal to steal the Doctor's Words out of his Mouth, in the Church, than to pick a Man's Pocket in the Market, or to rob him on the High Way.



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Matthew XXIII, 34, 35, 36, v.

34 ' Wherefore behold I send unto you Prophets and
' Wise Men and Scribes, and some of them ye shall
' kill and crucify, and some of them ye shall scourge in the
' Synagogues, and Persecute them from City to City.

' 35 That upon you may come all the Righteous Blood
' shed upon the Earth, from the Blood of Righteous
' Abel, unto the Blood of Zacharias Son of Barachias
' whom ye Slew between the Temple and the Alter.

' 36 Verily I say unto you, all these things shall
' come upon this Generation.

A Bout the Days of the Messiah, the strict
Sect of the Pharisees assum'd a higher
Religion than the rest, and pretended
to abhor the Iniquities of their Fore-
fathers, saying if we had been alive in their Day,
we would not have been partakers in the Blood of the
Prophets

Prophets ; but tho they affected it, yet they were like unto whited Sepulchers which indeed appear beautiful outward, but are within full of Lead Mens Bones and of all uncleanness, and were really in their Hearts as bitter, blood-thirsty Enemies to them as their Forefathers were, whose Rebellion they cherished, and would soon demonstrate it by putting in Execution their murderous Designs.

To prove this Charge upon them, the Son of God was sent unto them, *Behold I send unto you Prophets and Wise Men and Scribes, and some of them ye shall Kill and crucify, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, But the aggravation was, to add unto all, the Murder of a Messiah; Even upon you shall come all the righteous Blood shed upon the Earth, from the Blood of righteous Abel unto the Blood of Zecharias Son of Barachias whom ye slew between the Temple and the Altar. And this shall be required as a National Punishment. Oh! Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee.*

But yet some Object against this Proceeding, as very hard, that since *Able* was kill'd by his Brother many thousand years before, they should be punished from the Creation to this time in such a dreadfull manner as those Words seem to carry in them. *But shall not the Judge of the whole*

whole Earth do right, for he will be justified in his sayings and heard when he judgeth.

I shall therefore shew.

I. In what sence God may punish the Crimes of the Fathers upon their Posterity. This was an ancient Custom continued to be so,

II. Draw some Arguments from the thing it self.

III. I shall demonstrate that a National Sin may be the Cause of its Punishment, more especially *that which fell on this day*, and press you to deprecate those Judgments that may be still due to it upon that account.

I. I shall shew in what Sence God may punish the Crimes of the Forefathers on their Posterity, And here we must Premise some thing to be noted, both as to the Nature of the Punishment, and then as to the Conditions of it; And this will appear (1.) when any one has expiated so as to take upon him the Crimes due unto him (2.) God may justly animadvert them on his own People, that their Sins may not be a refuge to those of others; for tho the Punishment ariseth from the one, yet it may be inflicted on those more remote. And suppose Posterity shou'd be Guilty, the Punishment may be

inflicted

inflicted on others, And here this Censure is enacted the more rigorous to deter Men from the Effects of it,

There is a great difference between Injuries given, for as the Punishment may be extended beyond the Guilt of the Offender, so it may be justify'd, tho there be no other Obligation for Punishment than what is drawn from the Offender.

(3) It is frequent, that Children and Posterity, are Heirs as well as Partakers of these Things. These are double Transgressors, and deserve a double Punishment; and this may relate to particular Persons, which, if so, it makes a Change, tho there is no Alteration in the Success, for it is still the same; Life and Death make no Distinction, tho these outward Evils are to be visited, and God's Judgments inflicted upon their Posterity, and they are answerable for it. If therefore the Punishment be just, it is now much more so, and natural Death may be due to the Children but yet the Destroyer of a Body Politick; and by Virtue of this Communication of Alliance, they may suffer. The Guilt may come from the supreme Power to the Subjects, if they consent to the Crimes. The People may be punished for their Secret and unknown Sins, and how often doth Scripture inform us, that God extends his Judgment upon the Children for the Guilt

Guilt of the Parent, which is as it were a mutual Reciprocation of both, so that the one shall be viuted in the whole Society : For every Man is obnoxious to the Guilt of anothers Sin, if he consents, abets, assists, administers to its Reception, promotes it, commends it, or does not pretend to stop it when it was in his power. But in Order to vindicate God's Justice in this whole proceeding, as this Punishment does not consist only in Temporal Punishments, so, whatever inequality may appear in the Dispensations of Providence, which we cannot comprehend, we may rest satisfied in this, that where Rewards and Punishments are due, they shall be administred : From whence their Propositions will arise,

1. Where one is endued with Power and Authority, the Members of it may derive the Guilt, and receive the Punishment upon themselves.

2. Where there is one continued Society, or any Bodies of Societies, by the Bonds of Punishment, tho the Distance of Time be never so remote in the former Age or Generation, it may be inflicted on their Posterity ; and thus the latest Posterity may suffer for the Iniquities of their Forefathers.

3. When some Secret Offences are privily committed, so that they cannot be brought to open Justice,

Justice, and Providence may seem to defer his Vengeance for a Time, yet it may fall upon those that may seem to Escape. Thus *David's* private Adultery was punish'd with an Incestuous *Ab-salom*.

4. God Almighty, by virtue of his Dominion over his Creatures, may take away the Life of one for another; for it is one Thing to punish, and another Thing to kill. Thus God may take away the most Innocent Children, for the Punishment of their Fathers.

But this Distinction of Terms does not alter the Nature of Things, however they may be term'd by the fallness of Words. Yet to set this in a clearer Light, we must consider the Dispensations under the Old and New Testament; and this will appear, if we consider.

1. The Punishment inflicted upon Posterity, is well adapted to the Rules of Justice.

2. If a certain Portion of original Sin is descended down to Posterity, and is there propagated, we may then conclude, that if any Thing should prevent them from Punishment, it should be the Righteousness of such. But still here God's Mercy and Goodness is no less conspicuous, notwithstanding that these shou'd be punish'd as well as if they were notorious perjur'd Persons, guilty

guilty of Sacrilege, shedding of Innocent Blood, and the like.

Give me leave to apply the whole to the Solemnity of this Day, and so conclude.

That there is such a Thing as a National Crime, I take for Granted, for which they are accountable to God either as Agents or Corporations, which is evident from the Words of my Text, and what follows.

Now the individual Persons may be punish'd; yet Justice may be demanded of Nations and Societies, and from the Hands of those that were concerned in the bloody Action of that bloody Tragedy, of that Glorious Martyr King *Charles the First, who was next of all to the Son of God himself.*

Nevertheless there are some who believe this was so far from being any Sin, that they think it was an act of Justice. But they are certainly Guilty of High Treason; and I think 'tis doing them too much Justice and Honour, to say they deserve any other Answer than the Correction of the Rod. Yet what Calumny has of late been cast from the best of Kings to the best of Queens! And how are their Ashes trampled upon by Men who want nothing but an Opportunity of overturning us again in our Constitution! And it is those who call themselves Moderate Churchmen,

men, that are the greatest Enemies to the Church of God.

The Dissenters speak with much more open Boldness and Indifferency for Fear of offending those Tender Consciences, which it is their Duty to lay open to Conviction. But how unbelieving are they to all this Day's Order! How many distracted Excuses do they make, and how would they lay the Blame elsewhere than upon themselves? But I pray those seriously to consider, if they were Accomplices, was not the Trial, Condemnation and Beheading of that most Blessed Martyr a Solemn Act? Did not Struggles Intervene? But they say it was done in a Parliamentary Way: However that be, 'tis certain that the united Force of the Kingdom enacted this Day to express the National sorrow for this, the greatest Calamity that ever was.

On the other Hand, the moderate Churchmen, who are of a more liberal Mind, and freely tell us, that this Day struck our Country up a great man, and a great safety to our Safety—But those who are reckoned the Enemies to the Constitution, if we consider the Sin, the excess, the violence done to the Royal Authority, the manner, and the manner, and the manner, we must conclude that this Day will be the Day

How much Reason have we then to Lament the Blood of a Saviour shed by his Subjects with such Aggravations as call for Vengeance to future Ages! And what Repentance will atone for it? Hath the Nation wrought it self up to a thorough Sense of it? Hath it express'd a publick Abhorrence of the wicked Principles that caus'd it, and has it forsaken them? The poor Church of England, who hath laid down its Blood, hath bewail'd these Miseries in Sackcloth and Ashes. But then how do they not treat this good Martyr, and bring him to the Block again, and there put him to an open Shame, who maintain the same Doctrines of Religion, and assert the Rebellion of a Creature to his Sovereign. But in this I pray for their Repentance; with which I conclude.

Remember not our Offences, nor the Offences of our Forefathers; neither take thou Vengeance on our Sins: Spare us good Lord; spare Thy People whom Thou hast Redeemed with Thy most precious Blood, and be not angry with us for ever.

FINIS



